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Community-Unity-Communion: Essays in Honour of Mary Tanner, edited by *Colin Podmore* (David Carter), 191–3.
Erasmus, the Anabaptists and the Great Commission by *Abraham Friesen* (Jeffrey Gros, F.S.C.), 295–6.
For Our Salvation – two approaches to the work of Christ and *Worship With One Accord: when liturgy and ecumenism embrace*, both by *Geoffrey Wainwright* (David Carter), 93–7.

Introduction to Ecumenism by *Jeffrey Gros, F.S.C., Eamon McManus* and *Ann Riggs* (David Carter), 386–8.
Is the Church of England Biblical? An Anglican Ecclesiology by *Colin Buchanan* (David Carter), 383–6.
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N. F. S. Grundtvig. An Introduction to his Life and Work by *A. M. Allchin* (David Carter), 292–3.
One Spirit, One Faith, produced by the *Methodist Open Learning Centre* as an introductory course in ecumenism (David Carter), 386–8.
Rethinking Wesley's Theology for Contemporary Methodism, edited by Randy Maddox (Jeffrey Gros, F.S.C.), 193–5.

We have tried to sketch the history of God's people over a span of about two thousand years. Since then, nearly another two thousand years have gone by, and another story might be written! In some ways, the twofold temptation of the Church remains the same throughout the centuries: the temptation to conform to the world – the salt losing its savour, therefore becoming useless; and the temptation to live in self-contented isolation – the salt kept in the salt-bag, again useless.

It has been said of the twentieth century that it would be 'the century of the Church'. In some ways this is true. The ecumenical movement and the lay movements springing up in so many countries are concrete signs that the Spirit is at work in this generation, and that the Church is awakening to a new consciousness of its task throughout the world and in all spheres of life. At the same time, forces hostile to Christianity have grown in strength and scope. In a number of countries minority Churches are struggling for their existence. In others, outward success may be enticing the Church to drift along unconsciously in the comforts of the present life and to become this-worldy in the wrong sense. We are still a 'stiff-necked people' running after other gods – only the name of these gods has slightly changed.

The call of the hour is to *be* the Church. We have seen what it means: a people that proclaim by word and deed the sovereign Lordship of Christ and the power of his resurrection, a free people whose treasure cannot be taken away from them by earthly powers, and who look beyond the crisis of history to its final consummation. A distraught and despairing world is in need of this firm word of faith and hope.

Suzanne de Diétrich, 1891–1981.